1. Smith

CHRISTIAN INTELLIGENCE AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D, -THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, PRAUD AND SUPERSTITION FAM.

VOL. XI.

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GARDINER, MAINE, FRIDAY, MARCH 18, 1831.

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WILLIAM A. DREW,-Editor.

To the Editor of the Christian Intelligencer. SIR,—In your paper of January 28 under the title of FEAR OF HELL THE FOUN. ATION OF MODERN REFORMATIONS, YOU give a solemn challenge to any responsible ne who shall prove that true Religion was ever induced by the fear of hell; or, hat any of the old or new testament saints ever embraced religion as a thing necessary to save them from Hell. Now, Sir, while I admire your zeal against so much stress as is laid upon a work of experience wrought at any one time; and against supposing the Almighty so unequal in his ways as he must be if he annex unlimited punishment to limited offences; yet I feel the spirit of the true David to accept of your challenge, if you do mighty giant which defies all the christion, then, be the smooth stone which shall penetrated his brazen skull.

All who are saved are saved from endess hell: this salvation all believe and cek after, who have true faith; and they seek it among other reason for this very one, viz that they may be saved from end-

Now if I am able to shew that this roposition is correct, I shall be entitled o your public recantation, according to the paw of Calvinism and Universalism *

All who are saved a e saved from end less hell, I consider the most vulnerable; if this be proved, the other will be likely to follow of course; for the defence of this, then let me bring all the artillery of truth to bear. But strength does not consist in a multitude, but in skill and might As therefore, the whole battle which I am to win, must turn on this question-Are men saved from endless misery or are they not? to charge the armory with sofficient might, and aim the blow uner-

From just so long a hell does the salvation of Christ save a soul.

For if the disorder of sin be not hell

of that number multiplied into itself .-Now, if the consequence of sin would be endless if the blood of Christ did not prevent, then it follows of course that the blood of Christ saves from endless ruin.

some other remedy is sufficient for the more than myself.

To illustrate this, let it be supposed akes it and proves the physician true -Being blind, and of course as destitute of light as if there were no sun in the firmanent, the physician tells him that if he will apply the balsam of Apevia he will see immediately, but if he do not it will be two years before his sight will come. The blind man understands by this that blindness. But if the physician assure of itself, nor that any different light will this balsam; then the blind man knows his fierce anger that we perish not. covers his sight, he knows that the balam has saved him from a state of endless

blindness. Let it be once more observed that it would not be necessary that blindness should always exist any where, in any inor any other one who in like circumstances should recover his sight by the same

* By Calviniam, I mean unconditional election and ceprobation only, and by Universalism that there is no ministrate, only.

not think me too diminutive to engage the my proposition, which can require but litattention, which is to show that true tian armies. Let the following proposition, then, be the smooth stone which ter, stimulated in pari by the fear of such wrong to be moved by fear of punishment; ter, stimulated in pari by the fear of such

Suppose, then, a man to be, as all really are, in a state of sin and condemnation; fect love that casts out fear; is it possible for him to think, speak or act, without some emotions of the fear of such a punour promise; and both armies with all ishment? and does God require impossitheir spoil will belong to me, as one who bilities in men in order that they should he never does, or, at least, it is not his orcan east out fear. But this subject may be carried further. If any fear of punishment be an improper stimulous, it is as in another. It the stimulous of fear be ringly, I will ask the following question.

How long will a soul that is disordered with siu remain in that state if the salvation of Christ be not applied?

From just sa long a hell does the salvations of Christ be not applied?

From just sa long a hell does the salvations of Christ form Cod or man whether with the most thorough the salvations of the salvation of the salvations of the salvation of the salva ings, either from God or man whether they relate to time or eternity, or to both; they have no meaning at all, nay they are itself, no one doubts but what hell follows only ridiculous mockery; a base imposition copiously to argue, upon the seperaboundwith it. What hell is, or where it is; or of common sense; unless it is proper to low great a degree of it is to be endured, excite fear. But a more shocking picture such a way as left the wicked man no does not touch the argument, so long as still is to be drawn if men are not to be bilities of hope or fear, hardly able to stir Neither is the argument affected by any inwardly or outwardly, to look or hearken tality to light. question as to the time when the soul is at any thing, without touching one of to be moved by fear. Can the whole ompense of reward, the same sequence, if the salvation were never ap- heathen mythology furnish a picture equal- presented; for no one looks for a reward Nor is this searching into things too wondelivers the soul. I consider this as clear recorded appears to me to be every where true faith in this same Chapter, verse sixth | weakness of my understanding. was to come on the wicked, and to avoid greatest evidences of a want of knowl-

righteous and without fear. The wonderful reformation in that great city of Nineveh, which affected them all, celiberations would esteem it a privilege the balsam will save him from two years from the King to the beggar, so that God to acknowledge as much as this at least, turned from his fierce wrath, was stimula- that the expressions were too unqualified; him that his blindness will never remove ted by fear Jonah prophesied to them, and, as they stood, calculated to make saving, yet forly days and Nineveh shall be ever be given which will ever penetrate overthrown: and word came to the king and state of blindness, or the applying of this their cril ways, and God repented of the themselves are destructive to the human right eye rather than be cast into hell-fire er, I consider the error as great.

means, was saved from endless blindness: | pentecost, but a work of this kind? Pe-| do, yet I most sincerely sympathize with | before he was made, and of course providwhat renders this certain is this simple ter had pointed to the already astonished you or any others, who lament the present, ed a Saviour before hand; but this does truth—That without this application, he multitude to the prophetic time when the perverted state of the churches, and the not hinder the fact that his ruin is endless must always be blind. The doctrine sun should be turned to darkness and the sad effect which much that passes for God's aside from the works of the Saviour, which would be just the same, and the effect of moon to blood, he had charged them with work, has upon the theory and morals of shews what extent of ruin the redemption the belief of it just the same upon the con- the crucifixion of the Son of God by men; not but what, generally, I think, the of Christ delivers him from. I must also duct of it if he were the last of ten thou- wicked hands, and that the same one whom sand that should recover his sight, as if he they murdered was made both Lord and were the first and the only one who should Christ, impressing their minds no doubt, currupted by religious cevetousness, self- and mercy which are beyond my comprereceive the blessing. Now let sin be con-sidered the blindness in which all men they slew was to be their Judge to render grope in darkness and are wretched, let to them according to their wicked works; this wretchedness be considered as the and when they heard it they said men and hell which the wicked endure, from which brethren what shall we do? evident tokens nothing can deliver them but the salva- of that fear which Solomon declares to be tion of Christ, and I consider it one of the beginning of wisdom, and Peter, so the fairest and most incontestible inferen- far from discouraging their apprehensions ces imaginable, that the souls who are tells them to repent &c. as their only al-

This being certain, I now proceed to punishment was used as a stimulous to pithe defence of the less vulnerable parts of our actions, nothing is said of endless mispunishment was used as a stimulous to piery; to which I answer; though that is not the point which I am now arguing, that the expressions in the challenge which I have taken up, condemning all such things, is a mistaken one; that good and that he, by the first convictions of men is all ages have been moved by fear truth, sees his condition, and that he also more or less, to do good; and that by such sees that the salvation of Christ is his a stimulous, in part at least, reformations only remedy; as yet he has not that per-fect love that casts out fear; is it possible what if the dread of a small degree of of it may be so of course; but yet, though that point was not connected with what I has accepted the challenge and won the do a right act? It it be said that though have just been arguing, now to take up field. This I purpose to do in the name men cannot do this, God can; then I and that subject, I must say, that in my opinof that God who has delivered me from swer whether God can or not, it is certain ion, nothing less than encless ruin was conveyed to the people to which I refered The first part of this proposition, to wil, dinary way of working; to give perfect in my remarks. Noah said nothing to love at first, which is the only thing that the anteditavians but of a final fall; he said nothing, and likely knew nothing whether these spirits should be revisited or not; that seal was to be opened by the one kind as of another, or in one time as Neither did Jonah preach any thing to Neither did Jonah preach any thing to the Ninevites but utter destruction. improper, then the fear of losing property was the destruction from which they fled: or the fear of losing a good name, or the and this kind of fear was at least one part fear of losing our health, or the fear of of the stimulous to that great work of of the stimulous to that great work of same supposition, all corrections in schools tion. Nor did Moses, or David, or any

> ruin only on conditions of rejentance. It is true some of them occasionally touched, as Paul was commissioned more that gospel which brought life and immor-

was to be, it was that which he feared, hear men condema all exercise of fear: God's command: and he was the only any one who is sound in the main, in the truth, might inadvertently make such expressions; who, in more mature and sober wrong impressions on the reader.

And the gospel as it is with various composi-

was the famone reformation on the day of which bear the name of them, just as you need this Saviour on account of his sining, tures, has become possessed of a reason-

ness;" or, what is worse, if possible, into plain to my understanding and revealed in some party scheme, or for the support of the Bible, that I venture upon, and leave hypocrisy. These things are often enough retain in his own breast. visible to make modest men blush: they are an evil; a serious one; far more so than one out a thousand imagines. The saved, be they many or few, a part or all of the face of Adam, are saved from a hell niways being, or from an endless hell.

The case of Adam, are saved from a hell niways being, or from an endless hell.

It may be said that in all the instances ien, greatly marred the chords of Gospel benevolence, by encouraging the doctrine Calvinist system has always, in my opinien, greatly marred the chords of Gospel of reprobation. The Methodist system I consider pure, but alas! the world knows nothing of what it is if they judge by the people who now profess it; their ministry has long since, I think, become perjured, cold and death-struck; but, like people just gone with the consum-tion, they imagine hemselves quite well. I visited a person sick with the quick

consumption not long since, who three or four days before she died, was very sensible that her dissolution was near; but for a few hours before she left the world, when she became death-struck, while others suffering may be a proper excitement to could see death in her countenance, she action, that the dread of a greater degree was certain in her own opinion that she was as well as ever she was. So it is with the Methodists; ten or fifteen years ago, they felt sensible that they were in a dying state; and Bishop Asbury, who had een somewhat acquainted with their original character, cried out in his dying moments, "How is the very form of Godliness gone among us;" but now, like dying people, too far gone to feel pain, they have got rid of the smart twinges of conscience which they then had, and begin to conclude, generally, I believe, that they are in a flourishing state: and indeed they are as to popularity; but, alas, for the country where they dwell! they are like "graves which appear not, and the men that walk over them are not aware of them." Thesa human laws is all improper; and on the reformation which saved the Assyrian na- evils cannot be too much lamented: they work not only in church, but in state, and are infecting all parts of the national government. I have seen and felt them for a number of years; and borne testimony against them, until the churches have separated me from their communion, as the only mean of geting rid of my sharp rebukes: but I still feel affected at the spreading calamity, the same as before; vet I cannot think that the challenge which you published in your paper, as it now room to hope, unless he repeated; he was stands, can have a tendency to stay the in this argument I understand by it the moved by fear. See thousands of human always taught by them all to expect utter leprosy, but rather to enflame it. But besame that you do, viz. A suffering for beings formed with most exquisite sensi- and final ruin unless he was senewed by fore I end my remarks to you, I will further say, that I most heartily agree with you in your views of the goodness of the It was this fear which those good men, Divine character. I do not think that the saved, or as to the manner of the salvathese passions; and what is more surpristion; whether now or a thousand years ing, has a book put into his hands out of man spake, endeavoted to impress upon misery; neither do I think that a few days hence, in this or another state; by means which he is to learn his chief interest, the minds of their hearers, and by this fear or years probation, can be any real apoloof the Holy Spirit or by the resurrection which book is filled all over in every part they were moved, in part at least, if movof the body; if the hell, consisting of of it with the most powerful excitements, ed at all, to make their calling and electpain or loss of being, must continue un-to hope on the one hand or fear on the ion sure. So when it is said of Moses in proportion to the duration of the reward. til this salvation is applied; then the du-other, but yet it is made criminal for him Heb ii. 26. He had respect valo the recstimulous is such a thing, as I am that he is God plied, is the exact measure of the dura-ly shocking? But what say the scriptures: without a mixture of fear lest he lose it; derful for me, nor a pretending to find out that which you suppose to be no where also when Paul describes the nature of God to perfection. I acknowledge the and certain as it is that the square root written. Whether the Almighty denounce he expresses the same divine mixture sav- nothing about Leviathan nor of Behemoth; of any number is just equal to the product sentence upon Adam, Eve, or the ser- ing. He that comes to Gid must believe the skill of the hawk or sparrow cludes pent, expostulate with Cain, reason with that he is, and that he is a rewarder of them my penet: ation; and even in a spire of the o'd world, reveal his will by Moses, that diligently seek him: now it is certain grass I am lost in wonder; but the above over the burning taper, solving some difteach us by the prophets, preach to us by that he that thus comes to God for a re- doctrine is a different thing; while the his Son or his disciples, all appears to be ward, (for there is such a thing as coming knowledge of it is needed by me, the way mines of philosophy in pursuit of the golto warn them of their danger, and induce for a promised reward without any claim to obtain it is as plain as any thing upon To suppose that the salvation of God them to seek his face as their only shelter. of merit;) I say, he that has come for a which my Maker condescends to call me does not save from endless ruin is to sup- In conformity with which Noah, as Paul reward, is taught to fear the loss of it by to reason. I have the same right to say pose that ruin will end of itself, or that informs us in his epistle to the Hebrews not coming: Hence the same Apostle to the Almighty, "That be far from thee" some other remedy is sufficient for the Being moved with fear prepared an ark teaches us in another place to work out as Abraham had, when talking with God work; neither of which will you admit for the saving of his house." What did our salvation with fear and trembling — about destroying the righteous with the Noah fear? he feared the wrath which Upon the whole I consider it one of the wicked; Abraham knew that God would not do it, because he knew it would not be that a man is told by a physician that if this he was moved with fear to prepare an edge of human nature, and of a want of right; secretainly I know that God will be take lavender he will become blind: he ark for the saving of his house. No matnever punish a soul endlessly for what he any more the voice of singing men or singter how long or how short the punishment ing, and of a lack of true religion when I does in this life, because I know it would not be right. I know it just as well as I evil-whose father and mother have long and by this fear he was moved to obey yet I can conceive how it is possible that know that I should not continue to pun- since reposed their aged limbs beneath the ish my servant thirty years because he did clod of the valley. The affectionate sisrighteous man; all the others were un- heat of his zeal against the abuse of wrong one second; however, this is a faint ter-the kind brother-whose attention comparison, for one second does bear some rendered his youthful days happy, are no proportion to thirty years, but the longest more. Bereft too, of the fend wife of his life of man bears no manner of proportion youth-the companion of his bosom-his to endless duration. It might be right and counsellor and friend-the sympathetic just in me, and even merciful, to punish my participator of his joys and his sorrows,servant or child for the sins of one second; adopts the sentiment of the patriarch, and but if I should punish him thirty years, or sighs fore the pinions of a dove to flee We are too apt to think, perhaps, that as long as he lived for it, the act would away and be at rest with the departed obhis blindness; nor that any other means he proclaimed a fast, and put on sackcloth if a thing written or spoken is true that it, thereby be entirely changed in its characcan ever be effectual but the applying of and said, who can tell if God will turn from of course, must be useful. But it is with ter, and made to bear nothing but what would be odious: there would be neither immortal felicity, is adequate to fill its cathat there is no alternative but an endless God saw their works that they turned from tions in nature, two ingredients, which in rightcoursness, justice nor mercy in it, but pacious desires. Vanity is inscribed—instance of blindness or the analysis of the state of blindness or the state of b directly the reverse. Now the God that delibly engraved, on every thing under the balsam: and when he applies it, and reevil that he thought he would do unto them
body, may be so compounded as to bemade me makes it my duty to try his blesssun. And this leads us directly to the and he did it not. To pass over columns come useful. Or they may be put togethed character by these means, just as much conclusion that there is a rest for the weawritten by David and the prophets, which er, but in such disproportion as to destroy as he requires me to try my own or neightry and heavy laden-this impels us to bear the same complexion, and say but health, while a suitable mixture will re- bor's character by the same standard; and "lay hold on the hope set befor us,"-even little of John's preaching wherein he store and preserve it. So when I hear by these plain common principles of equi- a crown of enduring good. To David warns the people to flee from the wrath to ministers dealing altogether, or chiefly, in ty, I am required to detect the false deities the hope of a future state of being, was come, or of Christ's teaching the people the frightful I can but judge them unskill—which trample upon his purchased posses—but lit is more than the faint indications of dividual, in order to the fact that this man, to fear HIM who has power to destroy both ful in the word. Or if, on the other hand, sion. But yet I must remember that man nature—than Cato's "pleasing hope, fond ful in the word. soul and bedy in hell, and to pluck out a ministers condemn that exercise altogeth- has disobeyed God, and thereby brought desire, and longing after immortality himself into a state of wretchedness which

beginning of the stirs are by the grace of remember that there are a thousand things God; but the churches have become so in the economy of God's work of justice sufficiency, and shackled theology, as soon to turn the "Grace of God into lascivious- his word, tremble and adore. What is some detected error; or to some cloak of all other for God to reveal in due time or

Yours respectfully, SAMUEL BAKER.

From the Bost on Evening Gazette. "O that I had the wings of a dove, that I might se away and be at rest." - Psalm.

Innocence and harmlessness are qualities which produce that peace and tranquillity of mind the illustrious king so much desired. The justness of the image and the peculiar beauty of the expression appear the more striking, when it is considered that these are the instinctive attributes of the dove. - Frequent mention is made in the scriptures of this beautiful emblem of religion and virtue. When, in the deluge, the fountains of the great deep were broken, and the windows of heaven were open, it was the dave that was commissioned to go forth and return to Noah in the ark, with the olive branch. It was in the form of a dove that the Holy Spirit descended upon the pure and spotless Jesus; and he exhorts his disciples while they cultivate the wisdom of the serpent to imitate the harmlessness of the ve. Other allusions are made,-but they are familiar to every one who peruses the sacred volume.

Amidst trials the most severe-griefthe nost hopeless-and losses irretrievable, it was but the native dictate of a sensitive heart to express the plaintive wish-"O that I had the wings of a dove, that I might flee away and be at rest."

And who has not sooner or later responded to the sentiment. The young heart, it is true, may for a season go on its way rejoicing,-to the youthful imagination,

A fairy dream doth life appear, Its sights are beauty to the eje,
Its sounds are music to the ear.

But this career of innocence and happiness is but half commenced, when the unkinduess of parents-the bitterness of an enemy-or the treacherous conduct of the professed, familiar friend, with whom peraps, we have, like David, walked to the house of God in company, -come over the young and ardent heart, and with a "chilling frost,"congeal the warm tide of hope and joy which were flowing in rich luxuriance around it. Nor is this all: disease may, may, often does find its way into the vitals of the young, wasting the energies and exhausting the efastic spirits - Even the youths shall faint and be weary and the young men shall utterly fall."- Thus, early wearied with life's perplexities and sorrows, the young adopt the pathetic ejaculation, "O that I had the wings of a dove, that I might flee away and be at rest." Or,

Is ours fair weman's angel smile,
All bright and beautiful as day,
So of her cheek and eye the while Time steals and dims the ray; She wanders to the spirits' land, And we with speechless grief opprest, As o'er the faded form we stand, Would gladly share her place of rest

The sons of learning while in pursuit of science-they whose nights are spent ficult problem-or searching the abstruse den ore-perplexed with the inexplicable mysteries which meet them at every step, and lost in the depth of their research, sink down under their burthen, and

> Sigh for wings that waft the dove, To fice away and be at rest.

The imfirm old man of fourscore-who, like Barzillai, of old, can no longer taste what he eats or what he drinks-or hear ing women, or discern between good and

The truth is, nothing short of the soul's

But christianity has brought life and imthat should never be quenched, evidently laying hold of the passion of fear, what cannot speak of reformations, or those Christ. It is true, God knew man would so in God's word as revealed in the scripjoying immortal life, after he shall have through the valley and shadow of death, which would have been dark indeed had not the sun of righteousness dispelled, with his transcendently effulgent rays, the gloom which hung over it.

One word and the preacher has donefor the present. Reader, has thou ever felt as did the author of my text, when he would fain flee away and be at rest! If the servant of sin, remember what has been written with the iron pencil of the inspired prophet of the Almighty-"The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, said my God to the wicked" But if the servant of God, read for your consolation the comforting declarations of a greater than the greatest of the prophets:-"Come unto me all ye that labour and are heavy laden and I will give you rest-for my yoke is easy and my burthen light;"-and again: "Let not your hearts be troubled, ye believe in God, believe also in me, for in my father's house are many mansions, I go to prepare a place for you, that where I am there ye may F. U.

THE PARELLIS BNOBE.

-"And Truth diffuse her radiance from the Press."

GARDINER, FRIDAY, MARCH 18. CALVINISTS AND INFIDELS, UNITING.

It is a curious, though perhaps not a very remarkable circumstance, that the orthodox on the one hand, and infidels on the other, have, as if by an understanding between them, recently commenced a most vigorons and releadess warfare against Universalist christians. How is this? Have any new combinations and coalitions been formed of late to put down vi et armis-for it can never be put down by fair argumentation,-the doctrine of the grace of God that bringeth salvation to all men? Of old, we know, such a league was formed against the author of this doctrine. during his ministry on earth; we allude to the recontiliation between Herod and Pilate, and the union of the Pharisees, Sadducees and Essennes, and probably, infidels, created for the purpose of suppressing christianity. What hath been may be, and is, again .-Similar agreements between most dissimilar men, will always be effected when any thing comes up that conflicts with their partial and selfish purposes; but such friendships must always terminate in a facal quarrel between the "high contracting parties." It is an old proverb that "extremes meet." It is truly so in the present case. The orthodox on the one hand and the infidels on the other, are the two extremes, equally removed from the point of truth. They are both equally opposed to Universalism-a system which is also equally opposed to both. And they seem to be making common cause against us. They have met together and embraced each other, scaling their mutual vows of hostility to Universalism by a kindly kiss. Well, let them make the terms of the "holy alliance" strong as human art and ingenuity can make it. We have the authority of the word of God for believing, that their united opposition to the cause of truth shall not ultimately succeed against it. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, then shalt condemn." With a simple sling and stone we will bring this hydra headed Philistine to the ground. "One shall chase a thousand, and two put ten thousand to flight.

We ask our readers to reflect on this state of things. The orthodox do, indeed, declaim loudly against infidelity, and, before the world, profess to be its deadly enemies. So too the infidel party, with Robert Owen at their head, make a great show of opposition to the orthodox. But mark the condition of things. Actions speak louder than words. Both are united in a common purpose, that of putting down Universalism,-Simultaneously from Maine to Virginia, the call has been recently made in both the orthodox and the infidel prints, to renew the contest with new zeal and fury against Universalists. The call has been heard, and now behold! the extremes have complacently met, on common ground, and commenced a joint attack on Universalists. Par nobile fratrum. We exhort our friends to stand firm. The bolts of the orthodox may be more fiery, than those of their allies; but the ever shall fall harmless by your side, if ye have on the shield of faith. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Ye shall come off conquerors, yea more than conquerors, through him that love I you and gave himself for you; 'yea, even your enemies shall finally be brought to submit to the humbling doctrines of the cross, and accept of that "common salvation" which both have despised; for God's love shall conquer all.

The Editor of the Trumpet, in his last paper, has some very pertinent and seasonable reflections on this curious, but shrewdly formed, alliance.

"But what meaneth," says he, "this general alarm m the part of our enemies? What has rouse? them to action all at once? If the Universalists are as small, as inefficient as they have represented them; if their preachers are as illiterate and as destinue of ability; if their parishes and churches are without sympathy and a common bond of union, what has called for this vigorous effort of our enemies? Why the declaration of war? Why these preparations of defence? Why this alliance of the different orders to effect our overthrow? Ab! we full well know the reason. The enemy they have effected to scorn, has become their surprise and dread. The multiplication of Universalist Societies-increase of preachersspread of books-meetings of Associations-patronage of their journals, all show that their sentiments are taking deep hold of the community. We defy our combined opponents to account for their own doing on any other supposition-their jealousy and hatred and fear can he attributed to no cause beside."

TRACT FALSEHOODS.

It was not our intention to make mention again of the Tract which has recently been thrust into the dwellings of the people in Hallowell and Augusta, entitled "the Honest Waterman." Its faisehood we have before shown by figures which will not lie. But it has occurred to us that there are several other statements in the story which are none too true or consistent; and as we wish to put the honest people on their guard against the devices of artful and wicked men, we have thought it might be our duty to point them out.

The authorship of the Tract is, to say the lenst, too, imprebable to have communion with truth. It is has not spread, and their prospects of a revival ap-

orthodox cause, by the "Treasurer of a religious Society," to whom the nephew of the Waterman came · deposit in the fund fifty pounds left by the old man ut his decease. At the end of the book we learn that there were but five Societies to whom he left that sum. Of these two were "Religious Societies" and three "Benevolent" or Charitable ones. When the Treasurer inquired of the Nephew, as on p. 2. "What legacres has be left besides this?" the fatter mentions several, among which are one of the two Religious Societies above named,-leaving the other as the only one remaining ;-of which the "Gentleman" must have been Treasurer, -as he was Treasurer of one of the Religious Societies to whom fifty pounds were bequeathed. Now the mystery is just here: that Society must have been "The Wesleyan Missionary Society." Of course the gentleman Treasurer was a Methodist. He is the one who professedly tells the Calvinistic story related in the Tract ! The Tract is an orthodox one, up to the hub. The doctrines it ecommends are orthodox, such as no Methodist would be likely to advance-certainly not in the language here employed. Moreover the Tract is written with the view to encourage poor people to give up their scanty earnings to the orthodox money-traps or sectarian institutions. The Methodiets are neither in favor of those institutions, nor of the system of sponging the poor for the benefit of the orthodox projects of the day.

Now we ask, does it look likely-is it at all probable-that a Tract, and especially one devoted to the sponging system recommended in this-published by the Calvinistic "American Tract Society," should have been written by a Methodist? The fabricator of the falsehood, exposed himself in more points than one, not only to a detection by figures, but to reason and probability. He probably thought he had not berayed the weak point as to the authorship; but he undoubtedly wrote with that mist before his eyes which generally prevents a liar from seeing far ahead and ascertaining where he will finally land.

There are other discrepancies and contradictions which, though small in themselves, go to make up the large sum of evidence which the fabricator unwarily betrays, against the credibility of the story. The folowing are a few of them.

Page 2. "He had generally more fures than other waterman.

Page 10. "His earnings, about the ordinary income of a waterman, seldom rose to five shillings per day."

Again. Page 5. "He was almost always fully employed, and many were disappointed in not being able to procure his boat,'

Page 12 .- "Working daily in his boat at precarious employ, and earning his few shillings a day," &c. Again.

Page 2. "He was a very early riser, for one thing, and would often do nearly a day's work before other people were up

in the morning."
Page 5. "He was prepared to re commence his labor as usual; at sixo'clock." Not a "very early" hour, as one would think ;certainly not early enough to make out a "day's work" before other people were up. Once more.

Page 2. "He supported his mother and sisters after his father's death, till they died,"

Page 4 "A circumstance-led to one of his sisters procuring a supply of needlework: the rest joined their efforts to hers. and by their skill and industry they supported themselves, for some years, with

But we have done with this thing. Already, we know, we have bestowed more attention to it than it deserved. We must plead, as an apology, the fact that copies of the falsehood have been recently forced into houses in this neighborhood almost as plentifully as the from and lice in the dwellings of the Egyptians of old; and this too at the instigation of men who claim to be religious men! friends of truth and social happiness! We could not suffer the imposition to pass without giving it a merited rebuke.

" IS IT CATCHING!"

the Journal of Health, headed with the inquiry "Is it eatching, doctor?" alluding to the alarm which prevails with many people, lest they should take some dis ease that is in the place, from contagion. It struck us, that there were mental contagious diseases of malignant type; and they are manifestly the most "catching" of any-probably because the religious doctors find it for their profit to have them spread as much as possible. Of this kind are those excitements, improperly called revivals, which get into villages about as often as the measles, whooping cough, &c. Calvinis's say, you cannot have the complaint more than once. as it effects a radical change of the system, working off all impurities. Hence the maxim "once a saint always a saint." But Methodists contend people may actually take it thrice, may, an hundred times; and facts so far as we have noticed them, seem to confirm this opinion as the most correct; for we have known several who have been very sick with it a 2 eat many times : one in particular, was has had the epidemic about once every year for a long time.

A venerable Episcopalian in Connecticut, was re cently inquired of-what he thought of such stirs ?-He replied as follows : "Why," said he, "I view i in the nature of an epidemic disease, and while it prevails all other kinds of diseases or complaints run into it, and partake of its nature. And (continued be) I look upon the present excitement to be an epidemic every thing seems to run into it. It will probably contione and rage for two or three months, and then, like other diseases, gradually give back and subside. I think (says he) it must proceed from the overflowing of the gall; for only see how bitter it makes those that are affected by it."

We feel to sympathise with our Methodist brethre in a neighboring village, on account of the failure of their object which no doubt might have been effected, had the small pox prevailed there as it was expected it would, very recently. Its prevalence would have in sured them success. On the strength of the flattering prospects, which the alarm created for them, they las week, we understand, had a second three or four-day meeting (having had the first but a very few weeks be fore,) but the alarm proved ill-founded, the diseases are getting well, no new case has occured, the epidem-

able faith, and a comfortable hope of en- appears that the story is told, for the benefit of the pear to be blighted again. "Hope deferred maketh the heart sick."

We have often inquired to ascertain what the reaon can be, if any exist, why the friends of those excitements could never succeed in getting one up in that place? but never met with so rational and pertinent an answer as that given the other day by an old and discernining citizen. "The truth is," replied he, "so many of the people have heretofore been innoculated with liberal christianity, that they are proof against taking this mental epidemic the natural way, or even by innoculation. It is a sovereign preventive against the prevalence of the complaint."

To conclude. We should not have spoken of this subject in the style we have, were we not most firmly persuaded, did we not know, that no such revivals as are current now, ever existed under the ministry of Jesus Christ and his apostles. We think "it is enough that the disciple be as his master"; it is not necessary, to prove our attachment to his cause, that we become enthusiasts or madmen. Religion is "a reasonable service"; it has more to do with the understanding and the heart than with inflamed passions and an intoxicated brain. After all, perhaps something may be due to the credulity and superstition of the age, and it might be better for us if we made more allow ances in their favor; but we cannot conscientiously give indulgence to what we believe to be erroneous and pernicious, and therefore "we thus speak."

CONVERSION IN THE MINISTRY.

It gives us pleasure to inform our readers, that the REV. MR. BANFIELD of Wolfsborough-a preacher of high repute in the Christian connexion, having discovered and renounced the error of the dogma of endless punishment, has embraced and is now publicly advocating the doctrine of Universal Salvation The people with whom he was until recently connected, have given him honorable recommendations, in favor of his aprightness and candor. He is now preaching to the Universalist Society in Duxbury, Mass.

We cut the following out of Dr. Ely's paper, into which it was copied from the Protestant.

The Papists use every artifice to induce unsuspecting Protestants to send their children to the numerous seminaries under their care; and the most heart-rend ing facts prove, that such children return to their homes completely initiated into all "the mystery of iniquity."

Consistency is a rare jewel indeed! Do not the orthodox use every artifice to induce unsuspecting peo ple of other sects to send their children to their name ous Seminaries, schools, &c.? We can bear strong witness that they do. But what is right in a Calvinist we suppose is wrong in a Catholic. "Happy is he that condemneth not himself in that which be allow-

LARGEST SECT.

A Methodist correspondent makes his boast to us that his sect is the largest in the United States. In this "R. M." is mistaken. We have the authority of Dr. Ely's Philadelphian for saying, the Roman Catholics are the largest sect in this nation. They number 500,000 communicants. If our Methodist friend thinks that numbers are the best proof of truth, we must warn him to leave his present connexion forth with and attach himself to "Mother Church." The Methodists are numerous, it is true; -but who are they? We will sot answer the question. Let the render look around him, and he will see.

The Editor requests those friends to whom he sent gratis copies of the two first Nos. of the "Christian Preacher," to do him the favor of returning them to him again, if they yet possess them and do not care much about retaining the Nos .- as he is in want of several copies to complete sets. He will send them a future No. in lieu of them.

MR. BAKER'S COMMUNICATION.

The communication of Mr. Baker will be found or our first page. We do not consider that it replies to the point intended in the article to which it has reference. What we meant by the fear of hell, was, as every one we supposed would understand us, the feat of hell as a place actually existing in the future world in which men will suffer forever. Mr. B.'s argument does not suppose the existence of such a place necessary, nor does he think it necessarily true that any one will be miserable forever. The contrary opinion favored by the writer. If salvation is the being saved from not being saved, and this is salvation from endless misery, all we have to say is, such an opinion is not the popular one on the subject, and we could have no allusion to it ip our article.

ENGLISH UNITARIANS.

By the following letter from Rev. JOHN E. BEARD. Pastor of the Unitarian Church in Manchester, Eng. to Rev. HOSEA BALLOU, of Boston, it will be seen that the Unitarians of that country consider the Universalists of America as their brethren, and are willing to co-operate with us in carrying on the cause of with. We have often noticed the name of Mr. BEARD, and his Sermons mentioned by the Christian Register with approbation. We copy the letter from last Satarday's Trumpet

Rev. HOSEA BALLQU, Boston:

Rev. Sir-You will I trust, out of a consideration of the occasion of my addressing you, pardon the liberty which I take, unknown as I am to you. I am at present engaged in writing a Tract on the rise, and progress and decline of the Trinity; in the third part of which I intend to speak as largely as I can find materials for, of the number and condition of those churches, which in various parts of the world, have renounced that doctrine. Understanding that the Universalists of America are generally Anti-Trinitarians, I am desirous of knowing as much about them as I can possibly learn. In particular, I wish to ascertain the number of your churches, the average number of your congregations; what collegiate institutions you have, if any; what schools are supported by your body; and in general any information of your actual condition and past history will be highly acceptable. If you can send me documents or books illustrative of these points, I should prefer them to extracts made, and will take care (requesting you to favor me with such an address that my communications may have a good chance of reaching you,) to repay you, either in money or in books, as you may prefer.

I am also on the point of publishing a second volume of a work, entitled "Sermons designed to be used in Families," contributed, as was the first, by several eminent ministers. In this volume I am desirous of finding the compositions not only of English Unitarians, but of all who are opposed to the doctrine of the trinity, and hold the great doctrine of God's essential benignity. Such an union in the volume would have a tendency to bring about what I am very desirous of seeing, a union for mutual aid and encourage. ment of all Anti-Trinitarians in the world. You will not, therefore, I trust, refuse me, when I solicit a composition for the volume from your pen; and you would still more oblige me, by procuring for me a Sermon from any other minister of America in your communion. I leave you quite free in the choice of your subject. I can with pleasure refer you to the Rev. HEN-RY WARE, Unitarian minister, Boston, to whom I am personally known, and from whom I expect aid in the volume, and in my statistical inquiries. Nor is it unlikely that he would be able to enclose whatever you may have to send, in a package that I am expecting from him. Two cowarded to all the contributors immediately on publication.

Soliciting your favorable regards to these matters, and begging to use as much expedition in complying with them as convenient, I am, Rev. Sir,

Your humble servant and brother, JOHN E. BEARD, Unitarian minister. Manchester, (Eng.) Oct. 1830.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.] EXTRACTS

From Dr. Payson's Sermons, with remarks

P. 330, 1. The Dr. says christians may be forgiven though they trespass seven or seventy times seven in a day, il they repent; but sinners cannot thus be forgiven if they say they repent, when they sin against their fellow men, by fraud or intoxication or profanity, because they evidently do not repent. This seems to convey the idea that because some sins are more open or visible, therefore, they are not pardoned, or the person is not penitent. Yet the Dr. intimates p. 299 that christians may have their love and gratitude grow cold, their confidence in Christ decline; and they indulge doubts and suspicions respecting his faithfulness; murmur, regine and become discontented with his allotment: feel little concern for his cause; in short, when they neglect to do what they know will grieve or offend him."

P. 338 "See him (Christ) treated with the most cruel unkindness, ingratitude and neglect; wounded in the house of his friends by those who have eaten at his table, and trespassed against, on every side, by multitudes in ten thousand ways See him still forgiving all these trespass es, repeating his forgiveness a thousand and ten thousand times, maintaining as it were, a contest with his people, which shall exceed, they in trespassing, or he in pardoning.

O, what licentious doctrine for the elect, the arminian may cry! So the orthodox cry against universal grace and salvation God has promised the heathen his inheritance and the uttermost parts of the earth

his possession.

P. 50J. The Dr. shows great compassion to sinners. He says "Gladly, most gladly, would I die here on the spot, without leaving this sacred desk, could death be the means of turning you from this fatal course. But what folly is this! to talk of laying down my worthless life to Why my friends the Son of save vou. God died to save you." I ask, if God and Christ were only as kind as the Dr. ments, which might be gathered together would not all mankind be turned, from their for the supply of the destitute. would not all mankind be turned, from their fatal course?

500. Again, "I can only point to the cross of Christ, and say, there is salvation there is blood, which it applied, will quench the fires, that are already kindling in your breasts. I ask whose office is it to apply the

blood of Christ to the sinner's soul. this solely the work of God's spirit?

Dr. P. manifests great love, pity and compassion for sinners, and had he power he would pluck them as brands from the burning. But has God, their Maker, less love, pity and compassion? He has power. He exerts upon every soul this power whom he saves. And God d es all his pleasure. If God is only as good as Dr. P. would he not put forth his power to change the nature, which he made in man. If God does not wish to save sinners why should men be so anxious to save them: Surely if they are as kind as their Maker that is enough. To wish to save those whom God does not, and will not save. seems to be rebellion against him. Is it not setting up our wills against the Al-

mighty? Further, how can the chosen or elect of God fail of coming to Christ in due time?
P. 501. Again the Dr. addresses his professed friends, and asks if they BE-LIEVE, or can prove that they believe it: do you act as if you believed it. He reproaches himself while preparing his discourse. He says we all deserve perdition, a thousand times, for our stupid insensibility to the situation of those around. The Dr. tells Christians, whom he addressed in his last sentence, that if they were slothful and negligent it would do them eternal injury. Which seems to make the salvation of men depend upon slothful and negligent christians and ministers. So that after all that God, Christ, angels and saints can do, sinners may be lost, if they do not take care of themselves

But at other times, the Dr. seems to. rest the salvation of sinners upon minis. ters and christians. But why are so much expected of dependent men, who can do nothing without Christ, when Christ himself, whom the Dr. teaches is the self-existent Jehovah, will not exert the only power which can renew sinner's hearts, and apply the blood of Christ, to their redemption?

There are many good remarks in the Dr.'s Sermons. And were a few errone. ous and inconsistent notions removed, they are calculated to arouse his readers' minds to the subject of religion. There is little argument, or reasoning out of the scriptures, in all his twenty five Sermons; but his talents seem to be, to make bold state-ments, to take lofty flights, and to dive down into dark regions. His stile is popular, and his addresses close, and pointed He appears to be a zealous, good man,-I wish that there were more like him, now he is gone, to fill every destitute

The general complexion of his Sermons are dismal and distressing. The Dr. appears to be quite destitute of joy, that God reigns. He sometimes, speaks as though God offered sinners help, but they are so fixedly opposed to God, that they will not accept of help. So that all the satisfaction God has is to plunge them into the most excruciating torment forever and ever.

The Dr.'s last discourse is founded on the text, "where their worm dieth not, and their fire is not quenched."

He takes no notice of these expressions as used by the prophets. He thinks they must relate to Jewish customs; but takes for granted that Christ refers to miseries in another state of existence.

Had the Dr. considered to whom Christ spake the text; that they were his best lisciples; and where he borrowed his language, from the Old Testament prophets, Isaiah, Jercmiah and Ezekiel, and how they used, or what they meant by such expressions, I think the Dr. would have preached very different doctrine from is text. Surely Christ did not think his learest disciples in danger of endless misery. He could not mean that some would go into an immortal state with one eve. one hand, or one foot. Jesus, evidend warned his friends of real dangers to which they were exposed.

[For the Christian Intelligencer.] THOUGHTS ON SCRIPTURE TEXTS No. 1.

"Give and it shall be given you," said the Saviour, "who was rich, but became poor, that we through his poverty might be made rich. Give to him that asketh

von. It was the practice among the Jews to give of their property for sacred and charstable uses. They were required to offer sacrifices to God, and to supply the wants of the poor. Their offerings were acceptable according to what they possessed when offered with a willing mind

When the tabernacle in the wildernes was erected, each one gave as he had ability, for the building, and setting in or der the worship of God.

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So in Christ's day the people cast into the treasury as they were able and dis posed. The rich cast in of their abund ance. The poor widow cast in her two mites. Christ said that she cast in more than they all, because she cast in all that she had.

Jesus commanded to gather up the frogments that nothing be lost, at the time he had fed thousands with a few loaves and fishes. Though he was enabled to work miracles to provide for the poor and needy yet he would not have divine bounty wasted; nor would he neglect or despise frag-

An apostle of Christ says, that God low eth a cheerful giver But how can all comply with this recommendation, unless they give as God has prospered them! Will not God accept a little from the poor, but willing mind, with as much approbation as much from the rich?

But how do people follow Christ and his postles, who neglect or ridicule charity Some seem provoked by the small charlties of others, to hate and despise them, rather than to love and imitate them. it because they have no heart themselves to bestow of their goods to feed the pent with temporal, or spiritual bread, that some people ridicule or treat with contempl those who cast in their mites to promot the welfare and happiness of their fellow men?

Have not some preachers said so much against begging, and giving for benero lent and charitable purposes, that their own friends, and societies are dishearter ed and discouraged as to giving them comfortable support? Have not some ch ed out against hirelings so much, that the find that a covetous disposition, and a bat taste, is created in society among those of their own faith or profession?

Would it not be well for all people to let their charity begin at home, in their own communion, before they find fault with others, for contributing according to their ability, to promote what they think to be truth and righteousness?

Dorcas made garments for the poor, as was commended by the kind and good.

The pious females ministered of their substance to the support of their Lord and Master, and to promote his merciful cause in the earth.

The first christians sold their possessions, and had them distributed for the equal support of all their fellow disciple And Paul had charitable collections, who he labored, to aid the poor saints in den

He says that he robbed some rches, or rather begged from some, to others, who were needy, service. In se ways christians prove their religion e genuine: that they love one another, they have the love of God in their

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But when people find fault with others account of their exerting every power, i using every means within their reach, a lawful and honest manner, to do good, they show a godlike temper? Ought such people to be provoked to love good works, by the example of others? people have no disposition to do good mselves, why cannot they let others do od, without speaking evil of them? and endeavor to prevent the works of ristian charity and benevolence? S.

[For the Christian Intelligencer.] ORT ODOXY EASY TO BELIEVE. Orthodoxy admits that person to be a e christian, an elect precious, and an ir of glory, who has one right exercise heart. Orthodoxy supposes those only be condemned sinners, exposed to endss misery, who are totally depraved, or holly sinful. Orthodoxy contends that holy desire for salvation is evidence regeneration; that a new creature has gun to live; and that none but the elect God, are ever thus quickened or born the divine spirit. Hence, if a person an only be fully persuaded in his own aind, that he has sometime or other had ne good thought or holy temper, he may satisfied that he shall never fall finally way so as to perish everlastingly, but will nally, after falling foully and continuing mperfect through this mortal life, he shall be admitted, pure from sin at death, into everlasting felicity. Now, who are so out of conceit of themselves, as to imagine hat they have never had one desire to glority and enjoy their Maker; or to do good to their fellow-creatures? Or who re certain that they have always hated God with all their heart and strength; and their fellow-men, the same? Who are fully pursuaded that all their thoughts, words, and actions, have been sinful, transgressions of the law of God? If a person can think himself to be possed of one sincere desire to be a christian, a servant of the Lord Jesus Christ, although he finds much to lament, yet he may conclude that God has begun a good work in him, which he will carry on to the day of Christ. As mankind are generally disposed to think pretty well of themselves, and to find some xcuse or apology for their imperfections, we may see how easy and common a thing it is to be orthodox. For though we admit that others may be reprobated of God from all eternity, to be born sinful, and to continue so through life, and to sink in never ending fire and pain; yet we hope better things for ourselves. We hope God will be merciful to us sinners. We know that we have come short of our duty and his glory, but we hope that we have been sorry for our sins, and humbly con-fessed them to God. Hence we hope for pardon and eternal life. This hope most of people have. Hence Orthodoxy is easy

But to believe in universal salvation is hard, indeed. To think that God will save the vilest of sinners, pirates, murderers, and wicked blasphemers of Christ, is hard and difficult to believe. If they would only repent, God would save them. But to give them repentance and eternal life, of his free grace, seems to be too They do not deserve these favors Hence it is hard work to believe in the universal benevolence of God. S.

[For the Christian Intelligencer.] WHO IS A HYPOCRITE.

He, who, in religious assemblies, puts on a sanctimonious phiz; makes long prayers; boast in commendation of his generosity and charity; and says to his neighbor "stand by, for I am holier than thou." But when he withdraws from the place of devotion, he there leaves all his boasted religion, and resumes his former character, which is that of a miscreant: plunges deep into worldly pursuits and pleasures, which engress his whole attention through the week; apparently delights "to grind the face of the poor;" and thus widely deviates from the peaceful paths of piety and virtue. But when the Sabbath returns, then also returns his religious ostentation. Such a man may justly be compared to the barren fig tree that withered away at the command of Christ; or to "a cloud without rain carried about of winds." In the family circle he is dispossessed of the most noble endearments of parental affection; and by giving unrestrained vent to the caprice of passion and humor, mars the happiness of all to whom his influence extends, and casts a damp on all the joys of social life. "In every lane of life," may perceive that he is destitute of the principles of genuine religion. This is the man who complains that the christian course is hard and toilsome. And well he may, for he is ignorant of that "faith which works by love, purifies the heart and over-comes the world;" of that love which many waters cannot quench, nor the floods drown; and of that heavenly peace which all the truly pious enjoy. He is a stranger to all solid enjoyment; and passes through the world in a wicked and forlorn condition; which is evident from daily observation. Every individual, in order to promote his own happiness, should thoroughly examine himself to ascertain, not only, whether he is pos-sessed of hypocrisy; but also to ascertain whether he is free from prejudice and superstition; and endeavor to divest himself of the sable garb of each.

J. H. S.

TED CEROMICLE.

"And catch the manners living as they rise."

GARDINER, FRIDAY, MARCH 18, 1881.

At the annual town meeting in this town on Mon day last, the following persons were chosen town offiçers, viz .-

Seth Gay, Town Clerk. Aaron Haskell, William Partridge, and Arthur Plumer, Selectmen, Assessors and Oversees of the

Edward Swan, Treasurer.

Ebenezer F. Deane, Town Agent. Edward Swan, Arthur Plumer, John O. Craig,

George Shaw, Benjamin Cook, James Bowman, San-ford Kingsbery, Michael Woodward and Parker Sheldon, Firewards.

Silas Holman, E. F. Deane and Stephen Webber. Superintending school Committee.

Ezek'lWaterhouse and Stephen Webber, Constables. Eighteen hundred dollars, voted for the support of the Poor and to pay the current expenses of the town; sixteen hundred dollars for schools, and three thousand dollars for the repairs of highways and bridges.

STATE OF MAINE.

By the Governor of the State of Maine: A PROCLAMATION

Public Humiliation, Fasting and Prayer. The season of the year having returned, in which, from the first settlement of our country, it has been customary for the peo-

ple to be invited by the civil authority to assemble together to bow themsives before the Throne of " their Almighty Creator, humbly to acknowledge their manifold transgressions of His holy law, to supplicate the Divine mercy and forgiveness, and to implore a continuance of His

ress, and to implore a continuance of this gracious favor and protection,

I have, in conformity with the laudable example of our pious Forefathers, by and with the advice and consent of the Council, appointed THURSDAY, the twenty-first day of April next, to be observed throughout this State, as a day of HUthroughout this State, as a day of HU-MILIATION, FASTING, & PRAYER. And all the people and ministers of the Gospel, of every denomination, are requested to meet on that day in their respective places of public worship, with humble and contrite hearts to offer up their united supplications to the Almighty and Eternal Being, whose mercy endureth forever, and who freely extendeth his pardoning love and gracious favor to all, who truly repent and forsake their transgressions, and with devout sincerity call for Salvation on the name of their Saviour and their God.

While we contemplate the regions of the world now suffering under the oppressions of despotic power, or contending for the unalienable rights of civil and religious freedom, and behold the wars and civil commotions, which rend and agitate the distant nations, let us humble our-selves, that we have been no more thankful to our Heavenly Father for the innumerable privileges and blessings, both of a temporal and spiritual nature, which He has abundantly bestowed upon us. Have we not reason to exclaim, in the language of inspiration, "He has spoken to us, but we have not heard; He has called unto us,

but we have not answered?" But notwithstanding our past ingrati-tude, and forgetfulness of the Divine Source, from which all our blessings flow, he still graciously permits us to approach the Seat of His Mercy, and present be-fore Him our wants and our complaints. Let us avail ourselves of the inestimable privilege, and pray that He would mercifully continue towards us the manifestations of His marvellous goodness; that he would smile upon the opening seasons of the year, and bless the labors of the husbandman; that He would prosper our manufactures and the mechanic arts, cause our commerce to flourish, and extend His guardian care over all those, who are exosed to the dangers of the deep; and the exertions and honest industry of every profession and useful pursuit may be suitably rewarded, and so directed as to promote the welfare and happiness of all classes of the community; - That our civil, litcrary and religious institutions may be sustained and prospered; that all dangerous excesses of party excitement may be allayed, and the several departments of our National and State governments may have wisdom to adopt and firmness to pursue those measures which shall preserve the

harmony and most advance the prosperity of our country. Let us offer up our supplications, that a Divine blessing may attend our schools and seminaries of learning and the means of early and general education; that our religious instructors may receive strength and power faithfully to perform their duties, and successfully inculcate those principles of love to God and love to man, which constitute the great doctrines of the holy religion we profess;-that every people may be enabled to withdraw their affections from the sinful allurements of the world, and place their chief delight in conforming to the will, and obeying the laws of their Creator. So that all may know for a truth, that the only path to happiness in this world is through a life of usefulness, virtue and piety, and that it will surely lead to a state of never-ending peace and rejoicing in the world beyond the grave.

And the inhabitants of this State are requested to abstain from all labor and recreation inconsistent with the usual and appropriate solemnities of the day.

Given at the Council Chamber in Portland, this twelfth day of March, in the year of our Lord, one thousand eight hundred and thirty-one, and in the fifty-fifth year of the Independence of the United States of America.

SAMUEL E. SMITH.

By the Governor. ROSCOE G. GREENE, Sect'y of State MAINE LEGISLATURE, SENATE.

Thursday, March 10 .- The Resolve ap portioning Senators upon the several Counties passed to be engrossed without amendment. The whole number is 25.

Friday, March 11.-Mr. Megquier from the Judiciary committee reported that it is inexpedient to repeal the additional act respecting the appointment of Clerks of Courts.

The Militia Bill was taken up and underwent considerable discussion.

Monday, March 14.-The President and Secretary both being absent, the Senate proceeded to the choice of President pro tem. The whole number of votes given was 13. Theodore Ingalls had 7. Syms Gardiner 5, John L. Megquier 1. Dr. Ingalls having a majority of the votes given was declared elected.

The Assistant Secretary, Virgil D. Parris, was chosen Secretary pro tem.

HOUSE.

Thursday, March 10 .- Resolve for obtaining the arguments and maps in relation to the North Eastern Boundary, laid upon the table by Mr. Deane, passed to be engrossed.

Bills enacted, to incorporate the propri-etors of Augusta Hotel, and for altering the division line between Hancock and

Washington Counties.
Resolves requiring Banks to return to the Secretary of State's Office the amount of stock owned by the several stockholders, was finally passed in concurrence with the Senate.

Friday, March 11 .- Petition of the officers of the State Prison for a quarterly payment of their salgries was received and committed.

Resolve requiring Banks to make returns of their capital stock was finally State house .- On motion of Mr. Will

iams of Augusta the House took up the Resolve making appropriations for comploting the State House at Augusta.

Mr. Williams moved to amend the Resolve by adding a proviso of the following import: If the Legislature shall appropriate twenty-five thousand dollars towards completing the public buildings, the inhabitants of Augusta will become obligated to furnish the buildings and prepare the grounds around them to the satisfaction of the Governor and Council.

Mr. Williams stated that the sum proposed by this amendment to be appropriated by the Legislature was about seventeen thousand dollars less than the estimated expense of finishing the buildings. That sum would be furnished by the inhabitants of Augusta. And he gave the House distinctly to understand, that in case twenty-five thousand dollars should be appropriated, the State should never be called upon for another dollar towards completing these buildings.

Mr. Bradbury of Hollis moved to lay the Resolve upon the table to allow further time for consideration.

Mr. Williams spoke in opposition to the motion. Mr. Delesdernier hoped the motion

would prevail. Mr. Dean of Ellsworth was opposed to

laying the Resolve on the table. Mr. Bradbury of Hollis did not care whether the Resolve was laid on the table or under it; he wished to be distinctly understood that he was entirely opposed to

Mr. Smith of Portland was in favor of the motion.

Mr. Dean replied. Mr. Knowlton op-posed the motion. Mr. Bradbury again advocated it. Mr. Wells of Freeport op-posed it. Mr. Smith of Portland again spoke in favor of it.

After considerable discussion, and various motions to adjourn to the afternoon or evening, the House finally adjourned to half past 2 o'clock, in the afternoon.

AFTERNOON. The subject was further debated, and the motion to lay the Resolve on the table was decided in the negative,

The question was then on the amendment offered by Mr. Williams. Mr. Clifford of Newfield moved that the

further consideration of the subject be postponed till Tuesday at eleven o'clock, Mr. Williams spoke against postpone-

Mr. Smith of Portland was in favor of ostponement. He was authorised to say, if another opportunity were offered, the propositions of the inhabitants of Portland would be reduced in the sum of fifteen thousand dollars.

The postponement was opposed by Messrs. Knowlton and Parks, and advocated by Messrs. Clifford and Delesdernier, and decided by year and nays in the negative, yeas 60, nays 85.

Mr. Delesdernier then moved to strike out twenty from the Resolve, which would leave five thousand dollars to be appropriated for completing the public buildings.

Decided in the negative. Mr. Smith then offered another amendment, which provided that the choice between Augusta and Portland shall be submitted to the People at the next September election, provided bonds should be given by Inhabitants of Portland to erect suitable buildings for thirty thousand dol-

lars. Negatived. Monday, March 14 .- Bills enacted, to authorize Bangor to appoint fire engineers, to revoke the charter of Kennebunk Bank,

and to incorporate the town of Blanchard.

Messrs. Parks of Bangor, Merrill of
Sidney, and Herrick of Alfred were appointed a committee to report what business is necessary to be acted upon the present session, and also when the Legisature may have a recess.

Resolve in aid of the Deaf and Dumb | Bishop of Winchester, for an English copy of the Protestant Prayer book." was finally passed.

A Canine Artillerist .- Mustapha, a strong and active dog, belonging to an artillerist in Dublin, raised from its birth in the midst of camps, always accompanied its master and exhibited no alarm in the midst of battle. In the hottest engagement it remained near the cannen, and carried the torch in its mouth.-At the memorable battle of Fontenoy, when we broke the square batallions of the Hanoverians, the master of Mustapha received a mortal wound. At the moment when about to fire upon the enemy, he and several of his corps were struck to the earth by the discharge of artillery .-Seeing his master extended lifeless and bleeding, the dog became desperate and howled piteously. Just at that time a body of French soldiers were advancing rapidly to gain possession of the piece, which was aimed at them from the top of a small rising ground. Who would be-lieve it, if the fact was not attested by several witnesses worthy of credit? Doubtless, with a view to revenge his master's death, Mustapha seized the lighted match with his paws, and set fire to the cannon loaded with case shot; 70 men fell on the spot, and the remainder took to flight. After this bold stroke, the dog laid itself down near the dead body of his master; licked his wounds and remained there 24 hours without sustenance. He was at length with difficulty taken away by the comrades of the deceased. The courageous animal was carried to London, and presented to George II. who had him taken care of as a brave servant. - Historiedes Chiens Celebres.

Lasurrection in Martinique. - We learn from Capt. Curtis, of the brig Ann Elixa Jane, from Port Royal. (Martinique) that an insurrection among the negroes took place at Mastinique on the 9th of February, in which most of the blacks on the Island were concerned. The town on St. Pierre had been fired, and part reduced to ashes. Many of the plantations had been consumed, and other ravages commenced. In a battle with the negroes, a number of the inhabitants had been killed, as also about 100 blacks. Three hundred of the ringleaders had been taken and confined in prison, and many shot .-The insurrection was nearly quelled when Capt. C. sailed, and it was supposed it would be quiet as usual in the course of a few days .- N. Y Gazelle.

Monied Lantitutions. The New York Daily Advertiser contains an elaborate statement, made by Mr. Thomas H. Goddard, of the Banks and Insurance Companies in the principal towns in the Union, showing their amount of capital, and their rate and amount of dividends for the last year. According to this statement there are 16 banks in the city of New York, which have an aggregate capital of \$18,130,000. This includes the branch of the U. S Bank, with \$2,500,000 capital. On of these having been lately established, paid no dividend, and another appropriated its profits to the Hudson and Delaware Canal. - The other fourteen made dividends amounting to \$1,037,700, and averaging a little over 5 3-4 per cent. There are eight Marine Insurance Companies in New York, with an aggregate capital of \$2,050,000. Six only paid dividends amounting to \$403,000, and averaging on their respective capitals, 15 1-2

The French Ministers, in concluding their official reports to the King, no longer sign themselves, "your Majesty's most humble and obedient servants, and faithful subjects," which was the style of the old Court and persisted in since the revolution by Messrs. Guizant and De Broglie. Now they omit the latter words, and sign themselves servants only. The alteration was first suggested by the King himself who says that the first form concedes the sovereignty to the King personally, whereas the latter assumes it in the nation. The French people are the Sovereign, and law alone can have subjects.

The French Polytechnic School is an institution s milar to our Military Academy at West Point. When the news of the glorious achievments of the French youth in August last reached West Point, the cadets had a meeting, and chose Roswell Park, Henry Clay, jr. S. C. Ridgeley, James Allen and Llewellyn Jones, a committee to address the students of the Polytechnic School, congratulating them for their heroic and successful effort in the cause of liberty. An answer has recently been received, signed S. Roquin, A. Tabuteau, Th. Rosquet, Fabre Solignac, on behalf of the students of Polytechnic School at Paris.

Many people are of opinion, says the London Morning Herald, that, after all, the Polish affair will be settled without any more bloodshed. The Emperor Nicholas, we are told, has become much more moderate in his demands, while the Poles, it is hoped, will be induced to remain under his sovereignty, provided the nation is, in other respects, declared independent, and the people are put into full possession of that free Constitution which has been so long promised them.

"The story of four hundred Priests in

France having conformed to the Protestant Religion, gains confirmation by accounts received daily from respectable quarters; in addition to which, we hear that his Majesty, the King of the French, has written to his particular friend, the

Authentic accounts from Paris state, that the war party is gaining ground, and that if the ministry do not meditate in favor of the Poles, they must retire from office, and give way to the friends of La-

Paper Linen .- A new invention, called paper linen, has lately been invented, and extensively used in Paris. It consists of paper, made to resemble damask, and other linen, so closely that it is impossible, without examination, to detect the difference; even to the touch, the articles are very much alike. They are used for every purpose to which linen is applicable. except, of course, those in which strength and durability are required. The price is very low, a napkin costs only about two cents; and when they become dirty, are taken back at half price. A good size table cloth can be obtained for about 18 cents .- For. Journal.

Commerce up the River. In the year ending Feb. 15, 1831, 1277 vessels arrived at Cincinnati, and 1263 departed.

The calico printing establishment of Caleb B. Turner, North-Adams, Ms. was burnt, morning of ist with several thousand yards calico in various stages of operation. Loss 5000 dollars.

A child died in Philadelphia, a few days since, in consequence of swallowing india rubber, which it was chewing in school.

During the year 1830, gold to the amount of 214,000 dollars was sent to the U. S. Mint from Georgia, and it is calculated that double that amount was otherwise disposed of in the same time.

The Selectmen of Gloucester have acknowledged the receipt of 14,234 dollars 36 cts. for relief of suffers by the recent fire. From the different churches in Portsmouth, 406 dollars.

The whole population of Tennessee is 648,822 souls; the number of slaves is 142,370. By this estimate, that State will be entited to 12 representatives in Congress. At present she has 9.

Subscriptions for the benefit of the Poles are announced in several of the London papers.

Massachusetts Claim.-The Governor of Massachusetts has received \$419,748 94 on this claim. One third of this sum is due to Maine.

MARRIED,
In Dresden, 10th inst. Mr. Obed Weeks of New-Sharon, to Miss Louisa Houliett, of the former place.
In Topsham, on the 8th inst. by Prof. J. M'Keen,
Mr. Anthony C. Raymond, of Brunswick, to biss
Mary Whitehouse. Mr. Wm G. Bowker to Miss
Carolino Whitehouse.

In Norridgework, Mr. Alfred Annis, of Sebec, to Miss Margaret Greenleaf, of the former place. In Linerick, Mr. Jeremiah Ilsley, of Portland, to Miss Sarah McDonald of L.

DIED,

In Thomaston, Mr. George Simonton, aged 52.
In Norway, on Friday last, Mandana, an infant child of Rev. B. B. Murray.
In Concord, Miss Aurelia H. daughter of Benjamia C. Atwood, Esc. aged 18.
In Roxbury, Mass. Rev. John Flagg, Pastor of the Upper Parish in that town.
In Providence, Mrs. Mary Martin, wife of the Hon. Wheeler Martin, aged 63.
In Paris, Mrs. Eunico, wife of Maj. Russel Hubbard. In Lyman, Mr. Jonathan Knapp, in his 100th year, a soldier in the French and Revolutionary wars.
In Wayne, Uriah B. son of Moses Wing, Jr. Esq. aged 2 years.

VENTRILOQUISM.

At the Masonic Hall. At the Masonic Hall.

O'N Friday and Monday evenings the 18th and 21st inst Mr. NICHOLS, the Ventriloquist, intends giving specimens of Ventriloquism on the above evenings, at the Masonic Hall. For particulars see handbills. That all may have an opportunity of witnessing this extraordinary gift of nature the price of admission will be reduced to 25 cents. Tickets to be had at the Bookstores, at the Gardiner Hotel, at Mr. McLellan's and at the door of the Masonic Hall. Doors open at half past 6 and the exercises to commence at a quarter past 7 o'clock, precisely.

Gardiner, March 17, 1831.

NEW CHURCH MUSIC. JUST received, a volume of Sacred Music, under the title of the PSALMIST, or Chorister's Comthe title of the P'SALMIST, or Chorister's Companion, consisting of Hymns and Psalm and Hymn Tunes, none of which can be found in any of the books now before the public. The work may be considered in the light of a supplement to the several books now in use in our churches, and it is believed the character of the music will support the present improved state of the science. Those fond of novelty will be gratified at seeing the work. The work contains 8 or 4 beautiful Sacred Songs. For sale by P. SHELDON.

March 18, 1831.

THE CHRISTIAN PREACHER,

UNIVERSALIST REGISTER,

INIVERSALIST REGISTER,

S a Monthly publication of Original Sermons, by
living Universalist Ministers. The designs of the
work is to spread before the public the best pulpit
productions of clergymen in this denomination, with a
view to correct the misrepresentations which are
abread concerning our sentiments, and to promote the
cause of a rational faith and of practical godliness.

Each number will contain at least 16 octavo pages.
On the last two pages of the covers will be published,
under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist decom-

under the title of UNIVERSALIST REGISTER, an account of Events interesting to the Universalist denomination, short Expositions of scripture passages, &c.

Terms—One dollar per year, payable in advance, or on delivery of the first number. New subscribers can be furnished with all the numbers of the volume, commencing in January, 1831.

The Orders for the work should be addressed (post paid) to William A. Drew, Augusta, Me. who will be very thankful for any favors our Universalist brethren may great him towards extending its circulation.

Feb. 8, 1831.

TAKEN on Execution, and will be sold at public vendue to the highest bidder, on Saturday the nineteenth day of March next, at ten o'clock in the fore noon, at the Gardiner Hotel, in Gardiner, all the fight in equity which Josiah Sprague, of Gardiner, has of redeeming the following described real estate, viz:—A lot of land with the buildings thereon, situate in Gardiner, on the road leading from Kennebec river, between the lots of A. S. Chadwick and J. P. Hunter, to John McCausland's, and adjoining land of B. Elwell, J. Plaisted, M. Woodward and Jos. McCausland, containing about 20 acres—being the same land whereon said Sprague now resides.

JESSE GOULD, Deputy Sheriff.

Gardiner, Jan. 22, 1831.

Gardiner, Jan. 22, 1831.

PRINTING Of all kinds executed with neatness at this office

POETRY.

ADDRESS TO THE SPIRIT OF A DYING CHRISTIAN.

Parting soul! the flood awaits thee, billows round thee roar; Yet look on ____, the crystal city Stands on you celestial shore: There are crowns and thrones of glory, There the living waters glide, There the just in shining raiment Standing by Immanuel's side.

Linger not-the stream is narrow, Though its cold dark waters rise; He who passed the flood before thee Guides thy path to yonder skins. Hark! the sound of Angel's hyannings Rolls harmonious o'er thine ear; See! the walls and golden portals, Through the mists of death appear

Soul, adjeu!-this gloomy sojourn Flesh is dropt, and sin forsaken, Sorrow done, and weeping o'er. Through the tears thy friends are shedding, Smiles of hope serenely share; Not a friend remains behind thee; But would change his lot for thine.

THE BIBLE.

This little book I'd rather own, Than all the gold and genus That e'er in Monarchs' coffers shone, Than all their diadens.

Nay, were the seas one chryselite, The earth one golden ball, And diamonds all the stars of night, This book were worth them all. Ah! no-the soul ne'er found relief

In glittering boards of wealth; Gens dazzle not the eye of grief, Gold cannot purchase health. But here a blessed balm appears To heal the deepest wee, And those who seek this book in tears, Their tears shall cease to flow.

MISCELLANY.

We recollect, when in our younger days while enjoy ing the insocent sports of excursion in Plymouth hav of frequently visiting White's Flat and viewing, with a melancholy sentiment, the wreck of the Gen. Arnold, an account of the loss of which is described below. The upper timbers of the vessel we believe are still visible at low water. Often at the fire side circle have we set in childhood and with wonder and tears listened to the melancholy tale related by aged people of the "terrible Magee snow storm," the loss of the Brig, the destruction of life and the angel visits of the neighbors, as soon as the storm and sufficiently subsided, to the dead, dying, and suffering passengers, for the purpose of mercy.

[From the Portland Courier.] A sad scence in the days of the Revolution. -Mr. WILLIAM STEVENS of this town aged 76 years, has hadded us the following article which appeared a few weeks since in the Boston Patriot, and requests us to make some corrections in the narra tion of the melancholy catastrophe, "all which he saw, and a part of which he was." He was Steward of the brig, and has a periect recollection of the whole terrible scene. He was himself badly frozen, but as soon as they were taken ashore he was immersed in water, except his head, and there remained til the frost was extracted from him. He did not lose any of his limbs, but the flesh was all taken from the soles of his feet. The exact number of the crew he states to be 119; and those who perished were 34 .-There was but a part of the quarter deck out of water, upon which the whole crew were obliged to stand in a body with their arms locked round each other for two days and nights. With regard to the rum mentioned, he thinks none could have been used, as it was all under water in the hold of the vessel. The following is from the Patriot:

Loss of the American privateer brig Gen. Arnold, in Plymouth Hurbor, during the Revolution.

The following relation is from Mr. John Williams, of S. Boston, who at the time was 16 years of age, who lost the extremities of both feet, and in consequence of the frost not being properly extracted has suffered greatly in one leg, until about six weeks since he had it amputated, and at present enjoys good health, at the age of 69 years. His brother, David Wil liams, now living with him, had his feet Cornelius Marchant of much frozen. Edgarton, now living lost the extremit es of his feet, and these are believed to be the only persons who survive at this time.

The brig Gen. Aroold, owned by Col. Sears of Boston, commanded by James Magee, mounting 20 guns and manned by 106 men, sailed from Boston Dec. 20. 1773, on a cruise. In the Bay took a severe gale from N. E. and on the 24 anchored off Plymouth; same night came on so severe, the vessel was driven ashore on White Flat, bilged and filled with water, the quarter deck only remaining out of water, to which all the crew retreated. In that situation we remained sixty hours, the sea making a breach over us part of the time. The wind veered to the N. W. and the weather became intensely cold. About 80 were frozen to death, and from 16 to 20 survived, the rest being washed overboard. During the time we had nothing to subsist on except some rum, which was with For my part I drank none, as almost every one who drank of it soon died: one in particular, a stout mulatto, drank copiously, became delirious and fell to fighting with the dead bodies: he lived but four hours. The greatest part of the men perished on Sunday night, the 26th.—
As fast as they died they were piled up, to make room for the rest to exercise."

Finally we were taken off with great difficulty, by the assistance of the inhabitants of Plymouth. All I can recollect of these who survived are Capt. Magee, Lieutenants Russell and Shoples, (latter died after getting ashore) Sailing Master

These bodies afterwards came ashere, frace in very possible attitude, were gathered up and burjed the inhabitants.

Farmer, Morefield, Stevens, English, Marchant, John and David Williams, (three last now living. Some of the others lived several years after the storm.

The cold was so severe that the frozen bodies of the sea fowls were picked up by hundreds on the shore. The snow over the tops of the fences, and it took three days to be conveyed to Boston.

SCRIPTURE STORIES FOR CHILDREN. The Shepherd boy, who killed a great giant, and became a great hing .- B. C. 1063.

When the Lord rejected Sau , Samuel was sent to Bethlehem, to anoint one of the sons of Jesse as the future king of Israel. It was not told him which he was to select. He went and called Jesse and his household to the sacrifice he was about publicly to offer. The children of this family passed in review before him .said he, "the Lord's anointed " Surely," is before Him!" as he admired one of them for the goodliness of his stature. He thought so fikewise when he looked on another, remarkable for the beauty of his features. "But no," said the Lord, "look not on his countenance, or on the height of his stature, for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh at the heart." Thus all the sons of Jesse passed before Samuel, all at least but one

No one supposed that the Lord had any design of peculiar kindness towards him; he was enly a shepherd boy, and of no consideration among his brethren. But yet God had purposed to raise him above them all. Samuel would not attend to the sacrifice till be came. As soon as he appeared. God said, "Arise, anoint him, for this is he!" And the Spirit of God came on him from that day forward.

of them.

He was made known to the people by very remarkable circumstance. I will give you an account of it.

There came one day, against Israel, with the army of the Philismes, a great giant, who was very tall, and mighty to trength.

And he came out of the ranks, and offered to fight any one who would dare to meet him. But all Israel trembled and were afraid, and knew not what to do.

But at last, after he had defied the peple many days, David, the little shepherd boy, who had come to bring some purched corn and bread to his elder brothers, who were in the camp of Israel, said, that with the help of God, he would go and fight with this great giant.

What he said was told the king. The ng sent for him, and said to him, "Thou art not able to go against this man; thou art only a youth, and he a man of war from his youth."

But David, for that was his name, said e was not alraid to meet him. He also told the king, that while he was keeping his father's flock, there came a lion and a ear, and took a lamb out of the fold, and that he went after them, and smote and sl w them "And the Lord," said he, who delivered me from the lion and the bear, will deliver me out of the hands of this giant." "Go," said the king, "and the Lord be with thee."

And this little sherherd boy went to meet the giant; but not with sword or pear, no, he took five smooth pebbles om the brook, and put them into his bag, in which he used to carry his provision, and he took a sling in his hand. And he went to meet the grant.

But the giant, when he saw him, cursed bin, and said that he would tear him in pieces, and give his flesh to the fawls of

the air, and to the beasts of the field But David said, "I come against thee in the name of the Lord God of hosts. This day will the Lord deliver thee into mine hand, and I will smite thee, and take tume head from thee; that all the earth may know there is a God in Israel. And all this assemble shall know that the Lord saveth not with sword or spear; for the battle is the Lord's, and he will give you into our hands. And David put his hand in his bag, and took thence a stone, and slung it, and smote the giant in his forehead; that the stone sunk in his forehead; and he fell upon his face to the earth.

It was the great God who directed the stone, and brought the giant to the ground David was encouraged to meet the gi ant on account of the deliverance God had given him from the lion and the ear.— The remembrance of God's past kindness in time of danger and trial, should encourage us in all future troubles, to put our

trust under the shadow of his wing. See how God resists the proud, and gives his blessing and help to these who trust in him. We need not fear any being, if we fear and love the great God. How plain it is, that no one ever har-

dened himself agaist God and prospered. We have nothing but what we have received from the great God; the wise man should not glory in his wisdom, nor the rich man in his riches, nor the strong man in his strength; for their wisdom, and riches, and strength are not theirs, but the Lord's, and if he speak the word all will depart f om them Let him that glorieth, glory only in the Lord.

By this remarkable circumstance, David was brought into public notice. For the people said, on the occasion, "Sauf hath slain his thousands, but David his tens of thousands."

Saul had now become exceedingly jealous and envious of David; and he sought many times to kill him. Once, when he had nearly fallen into his hands, a message arrived, to tell him that the Philistines had invaded the land, and that he must return without delay. Thus, in many instances, and in a very wonderful

Pillsbury, Capt. Horton of the Marines, | manner, the Lord delivered him out of the hands of Saul.

At length, on the death of Saul, he succeeded to the throne. God made him a great king of a numerous and flourishing people. Yet he was not without many trials; no one indeed in the present world can wholly escape from these, whatever be his situation or circumstances. Some of David's afflictions were very heavy, and deeply pierced his heart with anguish .-Such was the rebellion of his son Absalom. This wicked young man had, by many artifices, stolen away the affections of the people from their rightful sovereign, his father. David was obliged, owing to his vile conduct, to leave Jerusalem; and with the subjects who remained faithful to him, he went up Mount Olivet, on his bare feet, weeping. Such wickedness could not long prosper. Absalom and his soldiers were defeated; and fleeing from the field of battle, his beautiful hair, of which he was very vain, got entangled in an oak; there Joab found and slew him.

These were dreadful tidings for David. The thought of a son, cut down thus ignominiously, in his sins, was almost too much for him. Amid the anguish of his spirit, be moved gently about his palace, and tenderly exclaimed, "O my son, Absalom! My son, my son, Absalom!-Would to God I had died for thee! O Absalom, my son, my son!"?

King David was a man of great abilities; he composed a great part of the Book of Psalms, many of which are to this day, sung in the Christian church .-They are very beautiful and sublime com-

After a glorious reign full of hours, and full of days, he closed his life; his last words were, " although my house be not so with God as I could wish, vet he hath made with me an everlasting covenant, ordered in all things and sure -For this is all my salvation and all my de-

POLAND.

Poland began to be famed among the northern nations about the beginning of the 11th century, and ranked as the principal branch of the relavonic race in Eu-The victories of Boleslans the Great were the first indications of its power and civilization. Constituted by him into a strong and indivisible monarchy, Poland soon afterwards became, like the rest of feudal Europe, divided into different principalities. The rivalries of the princes cast, even as early as the 12th century, the seeds of Republican institutions in Poland, and in 1331 there was a Legislative Diet. From that time Poland became the most powerful nation in the north of Europe, and so continued for three centuries, the great barrier gainst the inroads of the Turks and Tarars, protecting the west of Europe against their incursions, although her own territory was often desolated by them. The last great victory over the Turks was gained by John Sobieski at Vienna in

Poland was never at any time a proper Republic, for feudal vassalage was constantly preserved in all its rigor, and still continues to a great extent. The nobles were represented in the Legislature, and made the laws of the country. The turulent spirit of the Poles, the increased estraints they imposed on monarchy, and their tendency to Republican institutions in imitation of France, were the impelling causes, stimulated by love of conquest. which induced the partition of Poland among the three allies, whose wicked dewas favored by factious disunion among the Poles themselves. The Polish confederates however made a resistance under Kosciusko, worthy of a better fate Defeated and banished, many of the surivors joined the French army, in the hope that the victorious arms of Napoleon would be directed to the rescue of the Poles. The French general is said to lave made many promises in their favor, out he had other plans of his own which was bent upon accomplishing.

The immediate cause of the late Revution is said to have Leen as follows .-The pupils in the Military School at Warsaw, assembled at dianer, thought proper to toast several men distinguished in Polish history, and especially Kascinsko -Constantine being informed of this by spies, ordered an examination, and altho' no criminal intention was discovered, he directed the young men to be severely nunished This, with some other acts of violence, exasperated the public. The young men rose in a body, and having been joined by the citizens, forced their way through the troops towards the residence of the Grand Duke, half a mile from Warsaw. Many Russian officers fell under the blows of Polish vengeance, and Constantine (brother of Emperor Nicholas) only escaped by a back passage .-The movement immediately spread to the country, which was soon in arms for the assistance of their countrymen in Warsaw Miles William Constitution of Bankling Decree

NOTICE. MOTIVE.

AND MALE SUbscriber having disposed of his stock of Goods and being desirous of closing all his concerns hereby ealls on all persons having unsettled accounts with him to call and settle the same without delight at the steer.

Lay at the store of EDN'D COFFIX.

A. T. PERKINS.

Gardiner, March 9, 1831.

COMMISSIONERS' NOTICE.

THE subscribers, having been duly appointed com-missioners on the estate of JOSÉPH WEBBER, late of Richmond, deceased, represented insolvent, hereby give notice, that they will attend at the dwell-ing house of William Wilson, in said Richmond, on the fourth Saturdays of April, Jane and July next, for the purpose of greening and examining the claims of the purpose of receiving and examining the claims of the creditors to said estate.

BENJAMIN SHAW, Commissioners
WILLIAM WILSON, Richmond, Feb. 15, 1831.

GREAT IMPROVEMENT IN MILLS.

THE Subscriber has invented and applied to use, an important improvement in the Reacting Water Wheel, for which he has obtained Letters Patent, and which he now offers for sale in single Rights, or in districts to suit purchasers. The subscriber confidently asserts, that more labor

The subscriber confidently asserts, that more labor can be performed with a given water power by his wheel than by any water wheel now in use, while the expense is less than oue fourth that of the Breast Wheel. It has been found, by actual experiment, to perform twice the labor of the Tub Wheel placed in the same situation. Being on a perpendicular shaft no geering is necessary in its application to Grist Mills and other machinery. It is peculiarly adapted to small streams with a moderate head of water, and is but little affected by back water. The wheel and but little affected by back water. The wheel and shaft are both of Cast Iron and of course very durable.

This wheel is now in successful operation in the rist mill of iton. JAMES BRIDGE, Augusta, (Me.) where the public are invited to call and examine for the public are invi hemselves

Augusta, Dec. 1, 1830. Augusta, Dec. 1, 1830.

I hereby certify that I have lately erected a Grist Mill in Augusta, with two run of stones, the one moved by a tub wheel of the most approved construction, the other by Turner's Improved Reacting Wheel.—
The reacting Wheelhas been in operation seven weeks, and has proved itself to be decidedly preferable to the tub wheel.

JAMES BRIDGE.

Augusta, Dec. 5, 1830. Augusta, Dec. 5, 1830.
This may certify, that I, the undersigned, have for a number of years used a tub wheel for grinding back, and have now applied to the same use and in the same situation, Turner's Improved Reacting Wheel and have found it to perform four times the labor with the same quantity of water.

JOSEFH HAM.

N. B. The subscriber having seen an a ivertisement recently published in the Independent Chronicle and Boston Patriot, signed by one Calvin Wing, in which public are cautioned against purchasing rights for tion or using any such wheels without the consent of said Wing or his authorised agents, hereby gives no-tice that he can furnish proof that said Wing has no exclusive right to the common Cast Iron Reaction Wain this vicinity for two years past, and are cast and sold almost daily at the Gardiner Iron Works without the consent of said Wing or any other person. All the subscriber claims as his right is the improvement which he has made on the common Reaction Wheel, and thus he is ready to warrant and defend to purchasers against the claims of Calvin Wing and all others.

JOHN TURNER.

JOHN TURNER.
In consequence of Calvis Wing's notice of Feb. 16, 1831, I deem it a duty to myself to state to the public, that I continue, and shall continue to make and sell my improved Cast Iron Reaction Water Wheel, sen my improved Cast Iron Reaction Water Wheel, the reto of the said Wing to the contrary notwithstanding; and that I will warrant and defend thee, and all who perchase them, against the suits and legal arracks of any person. I can prove Mr. Wing not to for of the Cast Iron Reaction ed, that the idea did not first originate with him The first pattern for easting these wheels was made Dec. 1828, by a Millwright, in the employment R. H. Gardiner, and the first wheel from this pattern was cost and fitted at the Gardiner Iron Works the same Water, and is still in operation in a machine shop in Gardiner, since which time large numbers have been cast and sold at the same place without the consent of said Wing. With his improvement of putting two or more which on a shaft I have nothing to do, with his "lighter" I have nothing to do, but his exclusive right of casting the wheel of Iron, I dispute. Even allowing for a moment that he is the true in the tree in the true in Even allowing for a moment that he is the true inven-tor, it is believed that by reference to the decisions of the Supreme Court, it can be shown, that when an infixidual suffers his invention to go into public use for long time without special agreement or understand-ng that it is to become the subject of a patent, it is a sona fide gift to the public and a patent will not h hl. Again he denominated my improvement a va-riety of his "lighter," and at the same breath denomnates it as "mis improvement, the "reverse of useful" and that a patent will not half. Let me inform him 'essenden, 365, also Mas n's Rep. 182, Lowell, ve. Lewis. I am perfectly willing to submit by claims the proper tribunal. JOHN TURNER.

CHOLAR'S EXERCISER & REVIEW. JUST published, and for rale by WM. PATMER The Scholar's Exercise and Review, containing the principal RULES of English Grammur and Arith metre, and a key to many diment questions in the lat-er—the whole designed for the use of Schools and arrivate instruction. By ROBERT MARTIN and Gro. RECOMMENDATIONS.

RECOMMENDATIONS.

From Moses Seringer, Jr. Esq. Gardiner.

I have examined the "Scholar's Exercise and Reiew," published by Messra. Martin & Whitney, and
hink it a wirk admirably adapted to facilitate the
tasty of English Grammar and Arithmetic in our com-

The plan of introducing questions into elementary sooks for the purpose of review has long been prac-ised. This work appears designed not only for this surpose, but also to relieve the instructor from much not and repeated verbal explanations which are usurequired by his scholars. Almost every question ch the intelligent pupil would ask in these branches till be found answered here in a clear and familiar es of this work certain ed many of the abstruce points both in Grammar and

From a careful examination of the work I do no exitate to recommend it as a valuable assistant both to instructors and pupils

MOSES SPRINGER, Jr. MOSES SPRINGER, Jr.
Gardiner, Jan. 11, 1831.
From the Rev. Mr. PECK, Rector of Christ's
Church, Gardiner.
GARDINER, JAN. 28, 1831.
Having examined the "Scholar's Exercise and Re-

training examined the "Scholar's Exercise and Retrew," I fully concur in the above estimate of its merit
by Mr. Springer and cheerfully agree with him in recmounting it to those who are employed in those elementary branches of instruction. ISAAC PECK.

From EXEKET HOLYES, M. D.

Mesers, Martin & Il'hitney-I have received the Scholar's Exercise and Beview," recently published you. I have had time to examine it but partially. plan of the work appears to be well calculated to litate the acquisition of knowledge in the several abjects upon which it treats, and the execution of it,

The spections seem to be appropriate and such as conditarise in examinations; and the answers (the wh he memory of the popul, and give him a habit

I think its introduction into our schools, while it will ed the pupil a valuable (inide, will lighten the task of the Instructor, and give him time for such remarks and illustrations which the nature of the subjects in n, will naturally excite in an experienced mind. lay thing which will promote the great object of edr ation in our primary schools is of the utnest import-nce, and should receive the cordial support of an enghtened public. I trust, gentlemen, that the appr ation of those most deeply interested in the cause of furntion will not be withheld.

E. HOLMES. Respectfully yours, Stocks, Feb. 8, 1831. Patent Elastic Water-proof Caps.

L. L. MACOMBER,

Opposite McLellan's Hotel,)
WOULD call the attention of the public to his
PATENT ELASTIC WATER PROOF
black and drab CAPS,—(-tidicaed with India rubber) -an entire new, and a beautiful article, perfectly in pervious to water-becomes hard when exposed to rain, and yet so elastic us to admit of being doubled and twisted with at sustaining the least injury—an excellent article for travellers, as they may be folded like a handkerchief and packed with clothes—for sale

wholesale an I resail by the Patentee. Hat manufacturers, will find it for their interest to engage in the manufacture of the above article. Terms rights, reasonable.

Gardiger, January 19, 1831.

MAINE REGISTER FOR 1831. JUST published, and for sale by P. SHILLDON, the MAINE REGISTER AND UNITED STATES CALENDER for 1931. PRICE 25 cents only-being but half the price of former years. &-NOTICE

To Mill Owners, Manufacturers, and all those interested in the economy of the use of Water, as applied to the propulsion of Mach.

THE Subscriber having made valuable improvements in Water Wheels, which, operating on the principle of the REACTION OF WATER, are not impeded by back water; and also being constructed of CASTIRON, are both cheap and durable; and having obtained LETTERS PATENT therefor, unded the seal of the United States and the signature of the President, would respectfully inform the public, and especially those interested in MILL SEATS, that he is ready to answer all calls in this line. He is also especially those interested in all LLLAIS, that he is ready to answer all calls in this line. He is also about establishing agencies in different sections for the convenience of the public, of which due notice will be given. As a generous public have been too often imposed upon by intended improvements of one merit, he uniformly makes it a rule to exact no removement for his Wheels unless their performance are neration for its representations, and give reasons. fully equal to his representations, and give reasons ble satisfaction on a fair trial. Some of these Wheel are in operation at the Works of the Nama ket Man ufacturing Company, at Middleboro' four corners and will soon be put in motion in Fairhaven, Balifay and will soon be put in metion in Patinaven, Balifas, Swan-cy, Dighten, Dedham, &c.; and particularly at the Pratt privilege, in Middlebero', which had bee almost abandoned on account of back water; and Easton, in the Cotton Factory belonging to General LEACH, of that place. As his terms are both his eral and safe, he flatters himself that a discriminating public, will be disposed to give his V heel a fair se to refer to

ABSER BOTKNE,
SYLFANUS THOMAS, Esq.
ROBERT EASTMAN, MiddleLoro', and
Gen. S. LEACH, Easton.

N.B.—The public are cautioned against parchases this for CAST IKON REACTION WATER rights for CAST IKON REACTION WATER WHEELS of any description, until his Patents have been examiled, as there are none, nor is it believed that any can be, formed, which will be of the less that any can be, formed, which will be on the less utility without infringing on his rights. All person having Wheels of the above description in operation, unauthorised by the subscriber, are called upon to pay the usual sum charged for the right of using the same that the control of the right of using the same that the control of the right and receive deeds according to law. Those who as gleet to make such an arrangement with all convenier espatch, must not be surprised to find themselves despites, and the called upon for never using, and all persons are hereby forbid casting, making, castructing or using the above Wheels without the lices of the Latentee or his authorized agents.

CALVIN WING.

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February 16, 1801. Having seen the advertisement of John Turuer, a Augusta, Maine, and more particularly, his neta lens in which he refers to my notice as published in the ledependent Chronicle and Boston Patriot—

This is further to cartien the public again my inserved Cast Iron Reacting Water Wi may of the various forms in which they may been used, under the guaranty of the said Tue I shall in no case look to him for damages, but owners of the Mill. Said Turner's pretented in-ment on my Cast Iron Wheels is nothing more one of the many ways of applying the Li hier vested and patented by me; and, meterd of any advantage over the made as delineated drawings of my improved Wheel, is more compliore expensive, subject to more friction, a fact, a mis-improvement, the reverse of useful, and consequently, not patentable. See I Paine, 102, Lag-lon vs. De Groot, et al. That the insinuations, or assertions of the said Turner relative to my rights, ever admitting them to be true, which I by no neans ad mit, can in no respect impair the validity of my l'a tent, may be seen by a reference to the decision of the U.S. Courts on that point. These decisions say that a "patent is valid, although the invention may have been in use for years anterior to the date of the been in use for years anterior to the date of the pa-tent, if the patentee was the inventor."—Again, "If the invention has got into use while the inventor was acticing upon it, with a view to improve it before plying for a patent, such use does not invalidate the

To offer my simple warrant, against that of "one John Turner, would be almost as great an insul to be good sense of the rublic as his is when offered "against the claims of Catvin Wing and all others," where

the crame of Cattern it ing and all others, where the damages, if any thing, might amount to, instead of dallars, BUNDREDS OF THOUSANDS! Wherever the single Wheel and Lighter will answer the purpose required, Mill owners can be supplied by me, or any of my authorized agents, with the best and cheapest modification of it, free from every shadow of doubt as to title, and therefore needing no warranty. My Double Reacting Wheels, the title to which is also and sulted, with a trifling additional expense, give double the power in the same compass and will be furnished by me, or my agents, as above, on the most favorable terms.

It is not my object to get into a newsparer discu-It is not my object to get into a newspaper enterion with Mr. Turner meither on the merits of my
Wheel, nor on the legal grounds on which the pictus
some of said Turner must stand, if stand it may. The
subject of dispute can only be scatled by the projet
teils and. Yet, so often as he shall attempt to three ist in the eves of the public, I shall e-nsider i 3-mo.

LCTURES ON SCHOOL KELVING be a complete school trucher's manual, and all the necessary practical directions for their ance in the in-truction and government of schools.

Middlebury College, 180.

Having read "Hall's Lectures on School Keeping, can recommend them to parents, school comm and teachers, as containing much valuable instructional urany important directions on the subject.

C. The above work, besides having the apprehaus of a great number of literacy men, has been eccomented by almost every public meeting of the firm of Education in New Lugland, within the last year Every teacher ought to possess it. Second Education Published by RICHARDSON, LORD & BCL. BROOK. Boston, Fed. 3, 1831

ELEGANT Lithographic Likenesses of MENZIES RAYNER, Kev. Th BHITTEMORE, and Kev. SEEASTIA of the Editor in Augusta, for 10 cents each. DISSOLUTION OF COPALTNIE!

THE covertnesship heretelore existing under the firm of PHELAN & FERKINS is this day, mitual consent dissolved. All persons industred to the firm are requested to make in mediate prynent either of the subscribers.

JAMES PHILAN,

R. O E. I ERKINS Gardiner, Fel mary, 22, 1821.

COPARTNERSHIP DISSOLVED. THE Copartnership heretofore existing between the subscribers, under the firm of COBE & WILSON, is this day dissolved, by mutual consent. as in lebted to the late firm, are res fully and earnestly requested to settle immedialed with either of the undersigned.

Ww. COBB. C. S. WILSON. Gardiner, March 2, 1831.

TERMS.

Two dollars per annum, physic on or before it summencement of each vulume, or at the time of su

commencement of each volume, or at the time of s scribing, or two dollars and fifty cents if paid will or at the close of the year; and in all cases where pl ment is delayed after the expiration of a year, inter-will be charged. will be charged.

Twenty-five cents each, will be allowed to any age! or other person, procuring new and good subscriber and ten per cent, will be allowed to agents on all m nies collected and forwarded to the publishers, free expense, except that collected of new subscribers, the first year's subscriptions.

No subscriptions received for less than six month

and all subscribers are considered as continuing the subscriptions, unless a discontinuance is expressly

No paper will be discontinued, except at the discr tion of the publishers until all arrearages are paid.

All communications addressed to the editor or plants. hisbers, and forwarded by mail, must be sent free